For carrying and storing foodstuffs the Terena used such containers as clay pots, calabashes, baskets, and netted bags. In their houses they also kept such tools and weapons as the digging stick, stone ax, club, spear, and bow and arrows. Materials for weaving baskets and bags were kept in corners, while dried meat, dried fish, skins of animals, and bags of vegetable foods hung from the rafters.

CLOTHING AND ORNAMENTS

Both men and women wore a cotton loincloth stretching from the waist to the knees, known as a *shiripá*. A shorter black *shiripá* was worn by men on war parties. During cold weather everyone wore a sleeveless cotton shirt, *repenóti*. In warm weather children went about unclothed. Both men and women used pentagon-shaped leather sandals fastened with a leather thong. All body hair, including eyebrows and pubic hair, was carefully pulled out with pincers. Hair was combed back over the head and fastened with a cord.

The Terena were fond of wearing necklaces, *nakóti;* bracelets, *imotáki;* and anklets, *imóheve*. These decorations were made by stringing dried seeds, animal teeth, and disks of shell and bone on a cotton cord. In later days, glass beads and bracelets and rings made from silver and even gold were used. During ceremonials the Terena used diadems made from red feathers and short skirts made from rhea feathers. Yellow parrot feathers could be used only by chiefs and usually signified that the wearer had killed an enemy. War chiefs wore, in addition, a robe made from jaguar skins.

Discussing the dress and painted designs of the Terena, Castelnau says:

> These Indians have no other clothes than a piece of cloth which they wrap around their kidneys, their hair is suspended at the back of the head and tied up to form a tail. Both sexes have the habit of covering their bodies with singular paintings, resembling those of the Guaycuru. Their designs are often excessively delicate and represent a harmony and delicacy which by no means can be described. [Ibid., vol. 2, p. 471.]

In connection with ornaments and body paintings, Castelnau adds the following:

> Here are glass beads which are fastened onto cotton cloths with wide stripes. There are scarlet feathers which are tied together and cut to make head ornaments; over there is a woman who is covering her husband's body with

Palm fibers also were sometimes used. Whether the Terena used the lacing or knotting method for making netted bags in the past is not certain. They now make them from *yulú* fiber string, using the reef knot method of netting. Small bags were called *veri* and large bags, *nimaké*. 284 415

After removing the seeds from cotton and plucking it out, the cotton fibers were spun into yarn or string on a wooden spindle, *hopáe*. The spindle was a thin stick of wood about 12 inches in length with a pottery whorl about 2 inches in diameter fixed near one end. After attaching the string near to the whorl and setting it in motion, the spindle was dropped and allowed to turn in the air. 283

Although the Terena no longer remember the form of the loom used in the Chaco, it is highly probable that it was much the same as the type used today. The loom is made of two upright sticks which hold a crossbar above, while another crossbar is fastened below. The warp is wound around these two bars, but at each turn the warp is looped back over a string running horizontally between the two bars. This makes cutting unnecessary after the cloth is woven. The weft is passed through the warp with a wooden shuttle. Periodically the weaver battens down the weft with a long thin wooden stick. The weaver begins at the bottom and works upward. In the past, the Terena used woven cotton cloth for making loincloths, sleeveless shirts, mantles, and narrow belts. 286 [178] [291]

Out of clay the Terena made cooking pots, water jugs, and flat bowls for serving food. The clay was dried, pulverized, and sifted through a netted cotton cloth. Powdered potsherds and water were then added, the mixture being well kneaded. The potter now made a flat disk to serve as the bottom of the pot. On this disk she built her pot by adding coil after coil, flattening each one between her fingers. After several coils were added she smoothed the inner and outer walls with a small shell, dipping it repeatedly into a pot of water. When the pot was of desired thinness and smoothness it was left to dry, after which it was fired. The pots were then decorated with black color for which the resin of the "jatobá" tree was used. The Terena claim they made some pots in the forms of animals and birds. 323 [386] [532]

Fire, *duiku*, was made by rotating a pointed stick between the palms of the hands, one end of 372

[Bananal village]

Such articles as axes, machetes, sickles, hoes, and weaving frames and material for weaving baskets and hammocks are usually found in the corner of the back room. Mats made from "piri" are found in some of the houses (such as were used in the Chaco days).

CLOTHING AND ORNAMENTS

At this point it is necessary to mention only the common everyday wearing apparel and the personal appearance of the Terena, as ceremonial dress will be described in the section on dances. In the village of Bananal all Indians wear European dress. The cotton cloth woven by the Terena forms only a small part of the material used for making their present-day clothing, as the Indians now buy the cheap cotton material offered for sale in the stores of Taunay, Miranda, and Aquidauana. After 30 years of mission training, it appears that all women can sew and eight sewing machines were observed in the village.

The general custom is for everyone to go barefoot. Only during "festas" are shoes worn by the more wealthy men and women, and even then people over 60 years old wear sandals made from hides or from old rubber tires. Shoes, like hats, are definitely in the category of luxuries.

For everyday wear, men use a shirt and a pair of trousers made from light-colored cotton material, usually with a faint stripe or check. No undershirt is used, but shorts are worn. Sport shirts worn over the shirt and outside the trousers are popular with young men. Some of the Terena men go about dressed in old Brazilian army uniforms which they received while serving in the army or which they have bought from others. During dances some of the young men wear suits made from cheap, tan-colored, cotton material. The young men also take great pride in being able to wear the baggy breeches and broadbrimmed felt hat of the "gaucho," or Brazilian cowboy.

Men have their hair cut in the modern style, and it is a common sight on Sunday mornings to see them cutting each other's hair in front of the houses. Although they wash their hair often, it is seldom combed. Men are usually clean-shaven, although a few wear mustaches; straggly beards are seen only on the very old men.

Women wear slips and dresses made from cheap cotton print of various colors. They do not wear coats, although hand-knitted sweaters are seen.

[P. 23-A]

[Bananal Village]

coats, although hand-knitted sweaters are seen. 000
Old women wear their hair long, parted in the 302
middle and tied at the back of the neck with a ribbon or a piece of string. Young women who have been to the neighboring towns braid their hair and some even have permanent waves. The young ones also use face powder and lipstick. Locally 301
made gold and silver rings and bracelets are worn, the bracelets often having the name or initials of the wearer engraved on them. Necklaces of store beads are in common use and one may still see a few old-fashioned necklaces made from small dried berries.

Children under 5 years of age go about un- 291 ●
clothed except in cold weather when they wear a sleeveless shirt but no pants. Very young chil- [854]
dren are carried straddling the mother's hip.

Although the houses and cooking arrangements 515
of the Terena do not appear to be exactly sanitary, the people themselves are clean and neat. In hot weather both men and women bathe every day. Clothes, even when worn and patched, are kept clean by constant washing. During any day of [296]
the week women can be seen at the stock water dams washing clothes.

AGRICULTURE

The agricultural practices of the Terena, today, 241
conform closely to the methods employed by the 177
"caboclo," or poor Brazilian farmer. The tools used, the crops grown, the methods of storing and preparing field produce for consumption are the same. In fact, the Terena have learned their agricultural methods by working on Brazilian farms. If any differences exist they arise from the greater efficiency of the "caboclo," resulting in larger areas cultivated, higher yields, and a larger reserve of [412]
food products. In the preparation of the land, the digging stick has given place to the iron hoe, and the stone ax to the machete and steel ax.

When a Terena wishes to prepare a field he looks 241
for the type of soil and moisture conditions that are suitable for the crop which he wishes to grow. As the village of Bananal is on a plateau the soil tends to be rather sandy and dry, suitable for fruit trees and for manioc, which is a hardy plant. Surrounding the houses, therefore, are found orchards of mangoes, oranges, lemons, and bananas, and some manioc. The orchards are planted largely at the insistence of the Post manager. The mango

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PLATE 1.—Views of Bananal Village (Terena). a, Post buildings and main street. b, A Terena guide.

[End Plate 1]
[P. 73]

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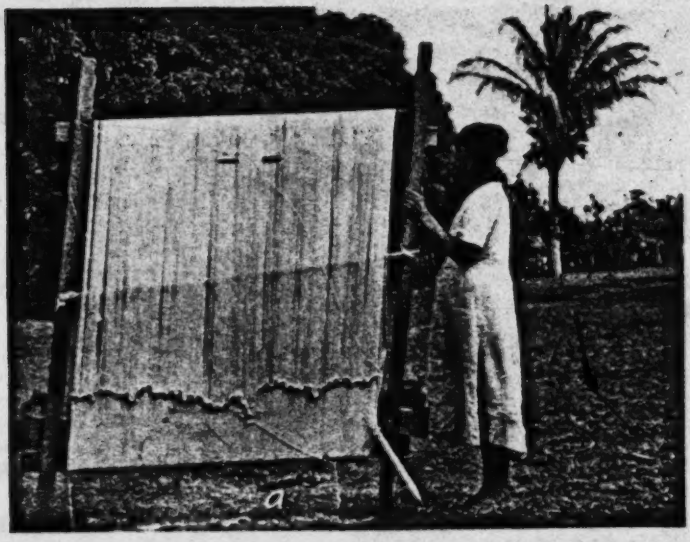

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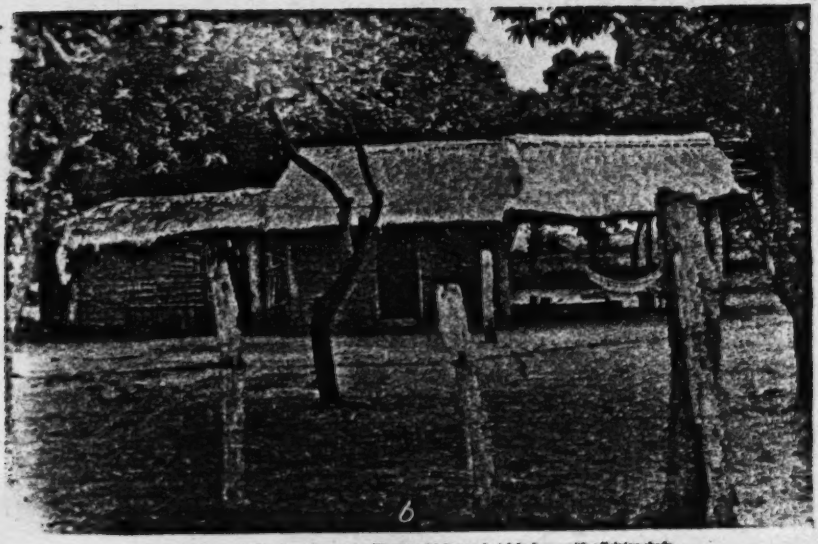

PLATE 5.—Remnants life of the Terena. a, Woman with loom. b, Adobe house with adjoining sheds.

[P. 77]

[End Plate 5]

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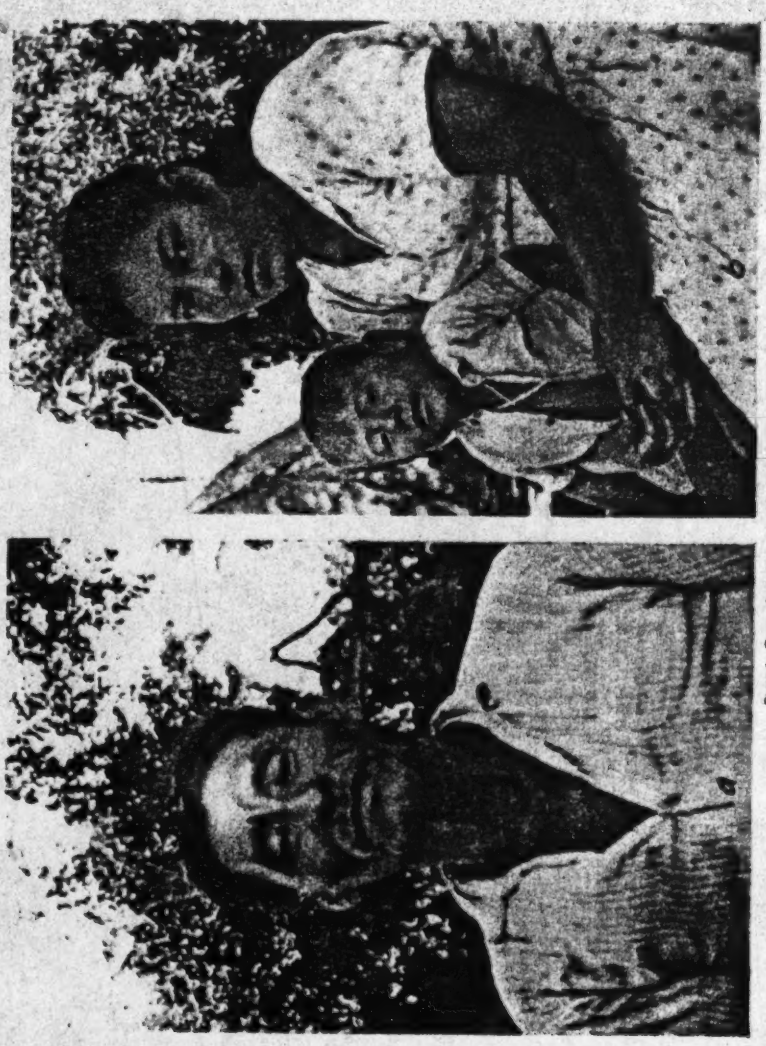

[End Plate 6]

[p. 78]

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PLATE 7.—Terena physical types. a, Girl. b, Old woman. c, Young boy. d, Man and boy.

[End Plate 7]

[p. 79]

3:Oliveira--46a E-5,4 (1955-1958) 1960 SK7 Guana SK7
Terena

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Parade of the "Bate-Pau" (Kohixoti-Kipahê) dancers in the aldea streets, with the fife and drum in front. (Cachoeirinha, 1955)

3:Oliveira--126a E-5,4 (1955-1958) 1960 SK7 Guana SK7
Terena

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Terêna girl working on her trousseau. (Cachoeirinha, 1957)

3:Oliveira--126b E-5,4 (1955-1958) 1960 SK7 Guana SK7
Terena

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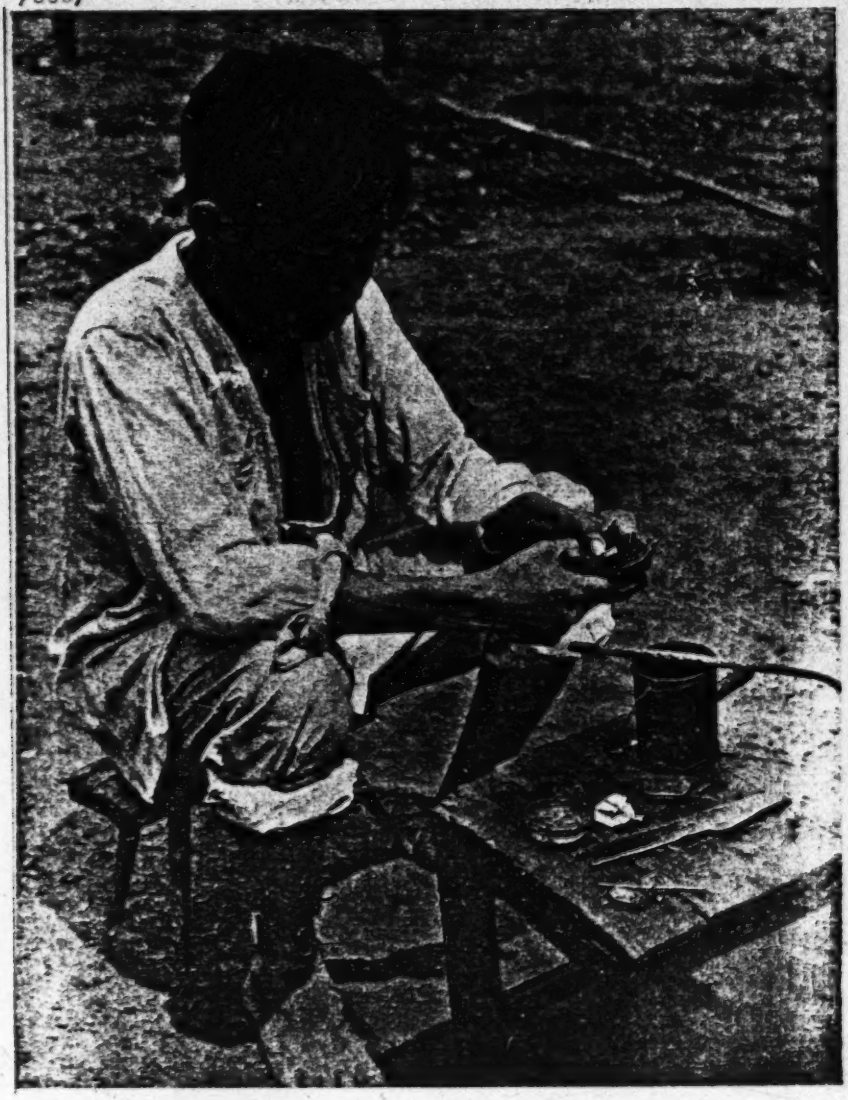

Terêna Indian, metalsmith. (Cachoeirinha, 1957)

3:Oliveira--151a E-5,4(1955-1958) 1960 SK7 Guana SK7
Terena

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[[26]] Terêna child frightened by the author's Rolleiflex. (1955)

3:Oliveira--151b E-54 (1955-1958) 1960 SK7 Guana SK7
Terena

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Young Terena woman with her child. (Cachoeirinha, 1957)

/112a/

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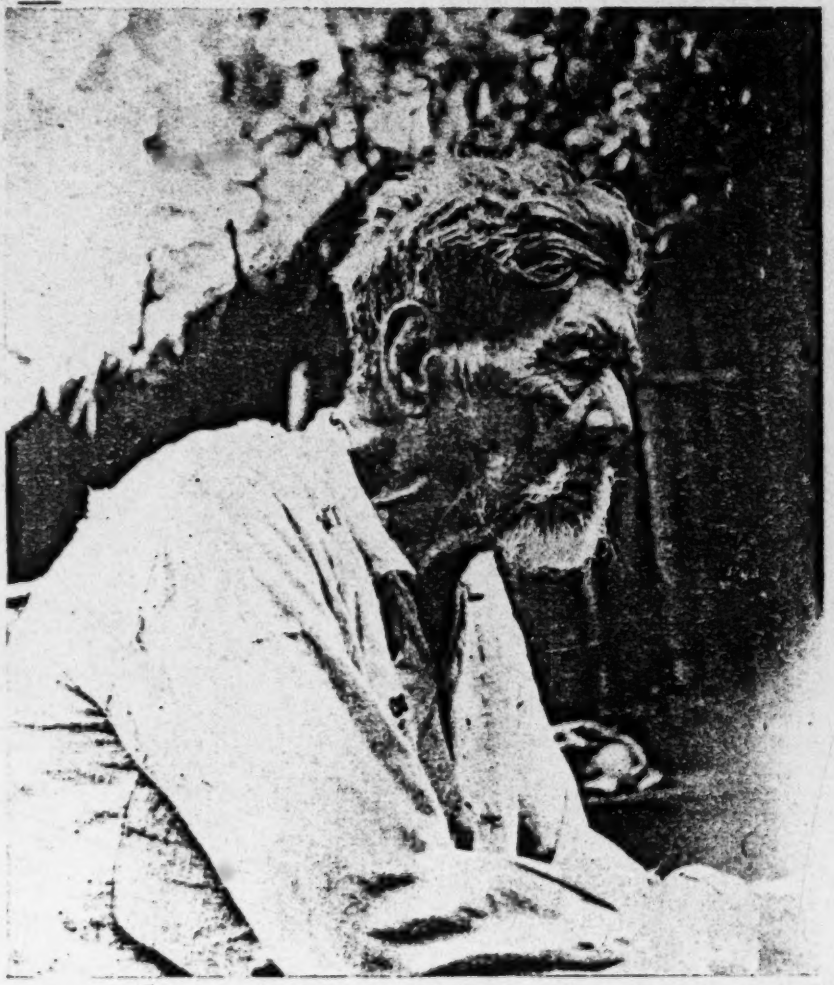

Old Terêna of Cachoeirinha. (1957)

3:Oliveira--163b E-5,9 (1955-1958) 1960 SK7 Guana SK7

/112b/

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Kinikináu survívor of the "Paraiso" local group, now living in Cachoeirinha. (1958)

/135 cont./

*177 or catechization, in the Americas, in Asia, or in Africa, as is
297 well attested to by a copious bibliography, the Terêna, obvious-
[171] ly, did not escape this contingency. In the two preceding
[221] chapters, especially in Chapter VI, we paid considerable attention to the consequences of religious proselytism, insofar as the configuration of the communities that underwent it is concerned (dividing them into two antagonistic politico-religious groups), as well as the role that the missions played and continue to play in the acculturation process. It remains for us to indicate, in this chapter, to what extent the activities of the missions permit us to regard them as convergent factors in the assimilation process.

*177 As was already said, religious proselytism cannot be under-
297 stood if we take the missions as a whole, without differentiating
771 the Catholic from the Protestant action. Both have aspects that are peculiarly their own. The action of the Catholic missions, especially in the 19th century, must have been relatively efficient in the task of breaking down and disordering the old Terêna religion, even though it did not succeed in introducing a system of beliefs that was more or less coherent and able to diminish the "cultural distance" between that tribal population and the European civilization represented by its
[229] missionaries. It seems that the only result of this missionary activity--as far as the tribal ideology is concerned--was to create a new identity for the Indian: that of Christian. This identity was accepted by the Terêna as the equivalent of that of "civilizado," but it was not on this account accepted as such by the "Purutuya," to whom the Indian continued to be a
●[291] "hick." The distance between the "Purutuya" and the Indian,
[191] at that time, was much greater than the one that exists today, in view of the fact, for example, that the Terêna only began to use clothes or to become a characteristically bilingual group in the 20th century, to cite some of the most evident
[295] aspects. The concept of "Catholic," as a category of personal
[229] or group identification, arose recently, as the result of

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592 Since most men have two wives and as a rule have children by
[595] each one, the bedsteads have to be made very large. Most are
[352] so large that six adult persons can sleep on them. If the fertility
in a family hut is so great that the latter becomes too small,
the youngest families build themselves small huts nearby or
353 establish a new family-house. The interior arrangement is the
same in all the huts. The beds are set up in one or two rows.
[415] Near the bed each family has its property in large nets or bags,
either hung on a hut post or on a yntocoqui. In addition, one
sees many earthenware dishes and calabashes here, in all sizes
and shapes, which contain all sorts of things and in part stand on
[411] the floor, in part are hung up. Some weaving frames, bows,
arrows, lances, and guns complete the equipment.

622 Each village has a commander (subchief), and the whole
643 nation is ruled by a cacique, who has a commission as capitão
648 /captain, chief/ from the Brazilian government. This ruler of
643 all the Terenos received me in a very friendly manner, showed
123 me above all /406/ his commission and then a photograph of
Emperor Pedro II, whom he called his amigo. His costume looked
[292] very interesting. He had wound a chiripá around his bare legs,
while the upper part of his body was stuffed into a worn-out
military coat without any buttons. After I had sacrificed a few
bottles of caña /rum/, he presented me with a fan for flies, and
we took most cordial leave from each other.

● 291 The chief article of clothing of the Terenos is the chiripá,
a rectangular piece of cloth which is wound around the loins.
Both sexes wore this chiripá. Many men were clothed in shirts
or trousers. I often saw young girls with bright-colored cotton
[439] jackets on their bare bodies. They buy or barter for the last-
302 mentioned articles of clothing in Miranda. Young girls and women
paint their faces with black paint, whereas the men decorate
312 their bodies with it only for festivals. Since the Rio de Miranda
439 has salt water, the Indian women provide fresh spring water for
the place. Daily in Miranda, early in the morning, one sees

/88 cont./

162 In the municipio of Miranda there exist several tribes of
103 Indians, the largest of them being that of the Terena Indians, who occupy sundry aldeas, which are: Agachy, Cachoeira, Cachoeirinha, Bocaina, Ipeque, Morinha, and Santa Ana.

433 The Terena are agriculturalists and are especially engaged
28 in the making of manioc flour; in general they are very in-
323 dustrious, they weave cotton, making nets and other fabrics;
432 from the palm they braid hats, large baskets, sifters, and mats;
[241] from the pita /agave/ and other fibrous plants, the cordage for
[824] weaving bags, in which they transport their products to market; from clay they make platters, dishes, ollas, and many other vessels for domestic use. They exchange their products for beverages and fancy articles. To take their products to market they go in large groups, directed by the cacique.

142 With regard to their stature there are tall, average, and short ones. There are very few tall ones, but they are all
[165] strong and muscular. The men are very ugly for the most part, the women passable, and they attain a very advanced age.
162 The proportion of the two sexes is one-third for the male and two-thirds for the female.

291 Most of them go about completely naked and the most
177 civilized cover themselves with clothing given them by strangers.

847 Birth. They customarily kill the first child, if it is a
648 male, /89/ so that the Christians may not take it as a slave;
562 women are very much valued among them. They accompany
844 the birth of a baby with great fiestas, which always end in
[527] drunkenness.

To give birth the woman goes to the woods, where she makes an excavation about 45 centimeters long by 35 centi-
[847] meters wide, which is lined with palm leaves. In this excava-
[846] tion they give birth, and if the baby is a male they kill it at
[262] once, using the excavation itself as a grave, after which they go to the river to bathe and then submit to a rigorous diet, eating only the heart of the palm called palmita.